THE PLAGVES Approved PHYSITIAN.

Shewing the naturall causes of the Infection of the Ayre, and of the Plague.

With divers observations to bee used, preserving from the *Plague*,
And signes to know the Infected therewith.

Also many True and Approved Medicines for the perfect cure thereof.

Chiefely, a Godly and Penitent PRAYER unto Almighty GOD, for our Preservation, and Deliverance therefrom.

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THE PLAGVES Approved *Phisitian.*

¶ *Of the Naturall causes of the infection of the Aire, and of the Plague.*

OF all the diseases whereunto the body of man is subject, the Plague or Pestilence is the most terrible and fearefull, and most contagious; therefore wee must seeke all meanes, both Naturall and Artificiall, to preserve our selues and Families from it: Therefore first wee will speake of the Naturall causes of this infection.

There bee two speciall causes of the Pestilence.

The first is, *An infected, corrupted and putrified Ayre.*

The second is, *Evill and corrupt humors ingendered in the body.*

The aire is corrupted and infected diverswayes as Astronomers say, by the influences, aspects, conjunctions, and opposition of ill planets, the Eclipse of the Sunne and Moone, through the immoderate heate of the Aire, where the temperature of the aire is turned from his naturall state to excessive heate and moisture, which is the worst temperament of the Aire, vapors being drawne up by the heate of the Sunne, remaining unconsumed, doe rot, putrifie, and corrupt, and so with the venome, the Aire becommeth corrupted and infected.

Also the ayre is often corrupted by the evaporation of dead carcasses lying unburied, as it often chanceth in the warres, as also by the evaporation of Pooles, Fennes, Marishes, stinking and noysome sinkes and kenells.

A man falleth into the Pestilence by disordering of himselfe, either in diet, or with other exercises.

Therefore, during the time of this contagious sickneſſe, hee must have a speciall regard, to keepe himselfe from all outrages, and surfets (to wit) from all excesse of meate, drinke, sweating, bathes, letchery, and all other things that open the pores of the body, and causeth the bad ayres to enter, which entring, invenome the lively spirits of man,

man, and infect, and indanger the whole body.

And seeing it is evident, that the Plague or Pestilence is not caused, but through the breathing in of pestilent and corrupt Ayre; there cannot be a more safe and present remedy to preserue one, then by flying from that corrupt Aire, there is no other meanes to avoid the pestilent Aire, because, whether wee will or no, wee must draw in such Aire, unlesse wee get us away into some other place where the aire is not corrupted nor infected, but pure and good, neither must you returne home againe from that place oversoone.

¶ *Observations to be used, preserving from the Plague.*

BVt if upon vrgent occasion of businesse you may not flie: then have a speciall care that the house in which you must tarry, be cept cleane and sweete, without all kind of stinke, filthinesse, or sluttishnesse, let the windowes be kept close, and shut especially in clowdy and rainy weather, that the pestilent aire enter not in, but if you will open them, doe it about mid-day.

You muſt come abroad as ſeldome as you can, and not (if you may) except the element be cleere and bright, but before you come abroad you muſt take ſome medicine, which is able to preſerve you from infection, as the roote of *Angelica*, *Pimpernell*, &c. chewed in the mouth.

Alſo you muſt make fires daily in your houſes, that thereby the corrupt aire that is in the houſe, may be the better purged and amended; for there is a marvelous great vertue and ſtrength in fire, to purge, correct & amend the rottenneſſe and corruption of the ayre.

Alſo if you burne *Juniper*, *Tamariſcus*, *Bay-leaves*, *Roſemary*, and ſuch like are very good to purge the houſe of all ill aires, and to ſweeten: or take a Chafindiſh of coales, and ſtrow upon it the powder of *Roſemary*, *Sage*, *Rew*, *Betonie*. *Wormwood*, *Majoram*, *Origan*, *Juniper-berries*, *Mirrh*, *Frankincence* and *Maſticke*, *Cypreſſe-barkes*, *Angelica* the root or leaves, *Lavander*, wood of *Aloes*, *Gallia Muſchata*, *Cloves*, or any one of all theſe are very good to aire your houſe withall.

It is beſt in hote weather to correct and purifie the aire with cold things, as with *Roſes*, *Violetts*, *Water-lillies*, *Vine-leaves*, and branches of *Willowes*, &c. and to ſprinkle the floore

floore with cold water mixt with *Viniger*, *Roses*, or *Sorrell*, &c.

It is very good when one goeth abroad, to have something in their hands to smell too, the better to avoide those noysome stinkes, and filthy savors which are in every corner, therefore it is very good to carry in the hand a branch of *Rew*, *Rosemary*, *Roses*, or *Camphire*; and the smell of *Viniger* is very good, or a Pomander somthing like this.

Take of
- Lapdanum, three drachmes.
- Storax calamintæ, two drachmes.
- Cinonion, Cloues, Nutmegs, } of each a drachme.
- Wood of Aloes, a scruple.
- Spiknard, halfe a scruple.
- Mirh, Mastik, Frankencense, } of each halfe a drach.
- Muske, Amber, } of each three graines.

Make them to powder and searce them, and take *Majoram-water*, and *Rose-viniger*, wherein gumme *Arabike* is dissolved, and so make it up in a Pomander.

Seeing also, that glutton, excesse, and drunkennesse, is at all times to be shunned, so at this time of infection is most dangerous, breeding the humors, and corrupting the body: Therfore they that love their health,

health, let them uſe temperance in their diet and chooſe ſuch meats as engender good blood, and bee not ready to putrifie and rot, but bee of eaſie digeſtion, and eate with them ſharpe Sauces, as Viniger, or the juyces of ſharpe things, as verjuyce, juyce of *Citrons*, *Lemonds*, *Orinages*, &c.

Alſo uſe for pot-herbs, *Sage*, or otherwiſe, *Pareely*, *Marjoram*, *Balme*, *Hyſope*, *Bugloſe*, *Endiue*, *Succorie*, and *Lettuce*.

Alſo hee muſt refraine from eating of much fruit, for it doth breede corrupt blood and if he eate any it muſt be ſowre.

Alſo hee muſt eate little garlike, Onions, or Leeks, for theſe cauſe unkinde heate.

Alſo ſuffer not thirſt greatly, and when thou doeſt thirſt drinke but meaſurably, and that but ſmall and thinne drinke, or barly water, or clarified whey ſod with coole hearbs.

Another ſpeciall regard muſt bee had in exerciſes, *vbi quomodo & quando*. The place where, muſt be in a wholſome and pure ayre, and hee muſt uſe them temperately, and moderately, and muſt eſchew all violent exerciſes, as daneing, running, leaping: and whatſoever ſuch like kinde of exerciſe that cauſeth often breathing in of Ayre, hee muſt refraine in the extreame heate of the day, and in places where is much concourſe of people

As

As for his sleepe and watchings, let them bee meane and moderate, onely his sleepe must bee sufficient to suffice Nature, and in a close Chamber, well stopped, and the windowes and doores close shut, lest the ill ayre enter into it, and hee must have regard that his sheetes bee cleane and sweete, well ayred by the fire, if perfumed or sweetned they be the better. Therefore that use is good of Rose-cakes and sweete bagges in chests where they keepe linnen.

It is good also at night afore you goe to bed to ayre the chamber with a good fire, or with a chafing dish of coles, wherein it were good to strow some powder of *Rew*, *Sage*, *Betonie*, or of *Iuniper* and such like.

When you walke in the morning, first emptie the body of all superfluities and excrements, & take heed and beware the body, bee not too costive at any time. Therefore, if of thy self naturally at any time thou canst not voyde out excrements, thou shalt take either a potion of pils, or else a Glyster or suppositary of pils, take *pilulæ ruſi*, or *peſtilentiales* or *Communes*: or else

Take of { *Aloes epatick*, two parts, *Amoniacum*, *Mirrh.* } of each one part.

With

With white wine or with the Water of *Scabious* make pills of them, which Miniſter daylie, if you will one ſcruple at a time.

Theſe pils do moſt reſiſt putrifaction, and have a very great vertue againſt the infecting of the peſtilent ayre.

Blood-letting alſo is very wholſome for young folke, and ſuch as have great ſtore of blood, for it doth much coole the ſtate of the body, and bringeth it to a moderate heate, and letteth out the corrupt humours, which doe make the body more ſubject to infection: bloudletting is very neceſſary in the time of infection, and doth much profit, and preſerve health.

Alſo it is very ill to be too paſsionate or melancholy: for the paſsions of ſadneſſe, Anger, hatred, feare, great cares, and heavie thoughts and ſighing, doe much diſtemper the body and make it more unfit to withſtand the infection: but on the contrary it is very good to uſe joy and mirth with temperance.

Signes to know the infected.

HAving before ſhewed the naturall and originall cauſes of the plague and peſtilence

ſtilence, with the beſt meanes for the preſervation of a mans ſelfe from it, wee will proceed and ſhew, firſt the ſignes whereby a man may beſt judge of himſelfe, whether hee bee already infected, or not, and the meanes to cure the ſicke.

As concerning the ſignes that declare one to be already infected, they are many.

Firſt when the outward members are cold, and the inward parts burning hot, when there is a paine and heavineſſe of the head, and a great inclination to ſleepe. A wearineſſe, heavineſſe, and difficulty in breathing. A ſadneſſe and carefulneſſe of the minde: a change of countenance, with a frowning looke of the eyes: loſſe of ſtomake and appetite: immoderate thirſt and often vomiting: a bitterneſſe and drineſſe of the mouth: The pulſe frequent, ſmall and deepe, the Vrine troublous, thick, and ſtinking like beaſts urine.

The ſureſt token of all to know the infected of the plague, is, if there doe ariſe and engender botches behind the eares, or under the armeholes, or about the ſhare: or alſo if Carbuncles doe ariſe in any member ſodainly, for when they doe appeare they betoken ſtrength of Nature: Which being ſtrong and mighty, doth labour to drive the poiſon out of the body, but if botches doe not

ap-

appeare, it is more perillous and dangerous: for it betokeneth that nature is weak and feeble, and not able to expell and drive out the venemous humours, and then you must have respect to the signes before rehearsed.

Also these botches which doe appeare, they doe declare which members of the the body bee infected above any other, and doe thrust out venimous humours from them.

The infection of the plague entereth into a man in this sort.

In a man are three principall parts (that is) the heart, liver, and armes, and each of these hath his cleansing place: Therefore if they doe appeare in the nocke, they doe shew the braines to be chiefly vexed: if under the arme-holes, the heart, but if they appeare in the share, the Liver is most infected.

For a man having taken some venome, it is mingled with the blood, and runnes to the heart, which is the chiefe part of man: and the heart by kinde putteth the venome to his clensing place which is the arme-holes: and it being stopt, putteth to the next principall part, that is the Liver, and it passeth it to his cleansing place, which is the Thigh-holes or share: Likewise they being stopt

ſtopt, paſſe it to the next principall place (that is) the armes, and to their cleanſing places which are under the eares, or under the throate, and they being ſtopped, ſuffer it not to paſſe out, then it is mooved 12. houres before it reſt in any place, and if it bee not let out within the ſpace of foure and twenty houres by bleeding, it caſts a man into an ague, and maketh a botch in one of the three places, or neere them.

The Cure of the infected of the Plague.

THe beſt way to cure the Plague is this when thou findeſt thy ſelfe to be infected, and feeleſt the bloud flickering, bleed in the firſt houre or within ſixe houres after drinke not, and tarry not above 12. houres from bleeding, for when thy blood is ſo flickering, the venome is then moving and not yet ſetled, and after it is too late: thoſe that are fat may be let blood, or elſe not.

If the matter be gathered under the armeholes, it comes from the heart by the veine Cardiall, then bleed on the ſame ſide: on the innermoſt veine of the arme commonly called *Baſollica*: but bleed not on both ſides,

except

except it bee in both armeholes for that is dangerous, and losse of good bloud.

And if the botch doth appeare behind the eares, or above the chinne, or in any other part of the face, or neck, you must let blood out of veine *Cephalica*, on the same side: let blood with cupping-glasses for that is the best, or a horse-leach, or horse haire.

But if the botch appeare in the share, you must then bleed in the Ancle of the same side, and then in any case bleed not in the Arme, for it will draw up the matter againe.

But if there appeare no botch outwardly, you must then draw bloud out of the same side where is felt the greatest paine and heavinesse, and out of which veine the paine and griefe of the members afflicted will declare.

For if the members above the breast bee most grieved and afflicted, cut the *Cephalica* veine. But if the parts about the necke bee most grieved bleed in the *Basillica*, or middle veine.

And if the nether parts bee most grieved and vexed, bleed in the hamme or ankles. And if nature bee strong, and other things not letting, draw out bloud abundantly.

But if through age or for other causes you may not use bloud letting, then you must fasten cupping glasses and use them.

And

And if you perceive the peſtilence to infect or invade you at meate, or upon a full ſtomacke, then vomit ſtraiteway, and when the body and ſtomacke is empty, then take ſome medicine that can reſiſt poyſon, as *Methrydate*, or *Triacle*.

When the patient hath taken ſome medicines that wil expel the venome, lay him in a warmed bed, being made with ſoft ſheets, and well covered with cloathes, that there he may ſweat well, for the ſpace of foure or 5. houres, or more according to his ſtrength. But if by this meanes you can ſcarſely provoke him to ſweate, you may uſe ſome other meanes, as by the heating of tiles, and laying them hote to the feete of the patient, or with ſtone bottles filled with hot water, and being cloſe ſtopt with corke, that the water ſpill not, and ſo put into the bed to the ſick, they will by their heat provoke him readily to ſweat. And all the time the ſicke doth ſweate, you muſt take heed that hee neither ſleepe, eate, nor drinke.

And after hee hath ſweat, you muſt wipe diligently off the ſweat, with very cleane and fine linnen clothes. Then afterward let the ſicke riſe from his bed, if he either will or can: But let him not come into the open ayre, but eſchew it aſmuch as may bee: Alſo let the Ayre of the Chamber in the which the ſicke

doth lie, be corrected and amended and purified with odoriferous things, and with sweete smelling perfumes, such as are before declared.

Lastly, the principall and whole body being clensed by bleeding, or cupping and sweating, the patient must be very wary, and measurable in his diet, for in the Fever *Acute* which is accidentall to this sickneſſe; it is good to eate no flesh but little chickins sod with fresh water, but it is best to give unto him the broath of a chicken two or three houres after he hath sweat, and often, according to his strength, for the sicke and weake must be norished and refreshed by little and little: If the broath have in it the juice of lemons, Oranges, veriuice, or viniger, it is the better.

¶ *Preservatiues against the Plague, and Pestilence.*

TAke *Wormewood* and *Rew*, of each a little, and lay them in a little Vineger, then take a spunge and wet it therein, and this you may carry about you in a box or any thing else, to smell thereon, and this will preserve you from the infected.

Another.

Another.

ALso take *Angelica* roote, and hold in your mouth, for it is excellent good to keepe your body that no corrupted ayre come therein: Likewise *Syron* pilles is very good to hold in your mouth, or Cloves.

Another.

IT is good to keepe the head and stomack cleane purged, and not to overlay it with eating and drinking, nor to eate grose meats but to abstaine from all manner of slimie and grose meates, and to purge your selfe as oft as you can with some gentle purge, as *Cassia* pilles, or such like.

Another excellent Preservative.

TAke a Figge or a Walnut, and in a morning fasting, take a little Rew, and a corne of bay salt, and eate them together, and this will preserve you, that you neeed not feare the infection.

Another preservative by purging the Blood.

TAke in you pottage, Buglase, Burrige, Suckory, Lettyse, and such like hearbs: It shall be also very good at your meate to eate the inside of a Cytteron, with a little su-

gar, at morning, at noone, and at night when you goe to bed: and it would be very good to wash your hands, and to bathe your temples and your pulses with Vineger Rosset, and it would bee good to perfume your houses with Vineger and Rew upon a tile-stone being heated in the fire: it is very good to hold your head over it; it is excellent good to keepe your body that no infected ayre enter therein.

A proovedremedy for the Plague.

TAke an Oinon, and cut him overthwart, or asunder then make a little hole in each peeee, the which ye shall fill with fine Treakle, and set the peeces together againe, then wrap them in a wet linnen cloth, putting it as you would a warden, and so roaste him in the embers, seeing it be covered with embers, and when it is rosted enough, straine out all the juice thereof, and give the patient a spoonefull thereof to drinke, and it will heale him by the grace of God.

Take Sorrell, and lay it in steepe in Vineger a day, and then still it, and when the patient feeleth himselfe ill, give him a draught thereof, and if hee brooke it, two or three houres after give him more thereof to drink, and by the grace of God he shall be healed.

Ano-

Another for those that feele themselues Infected.

TAke *Cardus Benedictus*, the leafe, and dry it, then beate it to powder, and give the patient to drinke of it, and then let him sweate, and it will heale him by the grace of God.

A Preservative.

TAke London Treakle, which you shall have, at divers Apoticaries shopps, in *London*, which doe make it themselves, and in a morning fasting. Take as much thereof as a hazell-nut, and drinke a little after it, and this will keepe your bodie that no venomed ayre enter therein, and if you feele your selfe ill at any time, take a little thereof and sweat upon it, and this will helpe you.

Also it is good to take some when you go to bed-ward at evening, and in the morning fasting: You may have it for two pence the ounce, and it is excellent good to have it alwayes in a readinesse, *Approved.*

If there doe a botch appeare.

TAke a Pigeon, and plucke the feathers off her taile, very bare, and set her taile to the sore, and shee will draw out the venome till shee die; then take another and set too likewise, continuing so till all the venome be drawne out, which you shall see by the Pigeons, for they will die with the venome as long as there is any in it: also a chicken or a henne is very good.

FINIS.

¶ A Godly PRAYER, to be used in the time of any common Plague or Sickneſſe.

IOEL. 2.

Rent your hearts, and not your garments, and turne to the LORD your GOD, because He is gentle and mercifull, He is patient, and of much mercy, and such a one that is sorry for your afflictions.

OAlmighty God, wee doe confesse and acknowledge, that by many and divers sinnes, wee have often and grievously offended thee, and therefore deserve most heavy Plagues and punishments. Wee have all declined and gone out of the

the way, like vile wretches, wee have fallen from thy Word, and are become vnprofitable servants: wee nor our fore-fathers have not kept thy Commandements and Ordinances. Notwithstanding which transgressions, wee beseech thee with a contrite and broken heart, of thine infinite mercie, for IESVS Christes sake, thine onely beloved Sonne, not to punish us according to our offences, but to have mercy vpon vs, according to thy great goodnesse and long sufferance. O Lord wee are not unmindfull of the many and great deliverances from time to time, even from the jawes of death and destruction, for which above all Nations, wee are bound to offer our selves, our soules and bodies which thou hast delivered, to be a living sacrifice unto thee, alwaies praysing and magnifying thy mercies in the middest of the Congregation; And seeing (O Lord) that our sinnes have provoked thee dayly to deliver us up to our selves, to the noysome pestilence, to all plagues and punishments, yet wee know that there is mercy with thee, that thou mayest be feared, in which confidence, wee flie unto thee, the true Physitian of soule and body, beseeching thee for thy Sons sake, to blesse all means which thou in mercy hast ordained for the preservation and cure of soule or body. Finally heavenly Father, keepe us in the faith of thy beloved Son Iesus Christ, who is the everlasting, perpetuall, and dayly reconciliation, the pure and perfit oblation, and the sweet and accepted sacrifice for our sinnes. Amen.

FINIS.

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FINIS.